

Lynn Goldsmith: A Jewish Student Volunteer in the Civil Rights Movement

Miyuki Kita (miyuki.kita@gmail.com)

The University of Kitakyushu

Introduction

Two days from today, but forty nine years ago, a young woman in the first year at Brandeis departed Port Authority Bus Terminal near her hometown of Princeton, New Jersey. Lynn Goldsmith, bound for Atlanta, was an anthropology major, class of 1968: one of 23 Brandeis students spending the summer of 1965 in South Carolina as a volunteer in the civil rights movement. The group belonged to the Summer Community Organization and Political Education Project (SCOPE) run under the auspices of the Southern Christian Leadership Conference (SCLC), of which the president was Martin Luther King, Jr.

As SCOPE workers, during the summer of 1965, Brandeis students accomplished many tasks. They registered 3,000 voters, integrated two laundromats and a theater, and organized a group of local people to continue voter registration work in three counties of South Carolina: Calhoun, Kershaw, and Richland.¹

Lynn, who went to Calhoun County, kept a diary during her participation in the SCOPE project. It was written following the advice of her father, George Goldsmith, who was also a strong civil rights supporter. That record of her journey started on the day of her departure, June 12, and ended on August 29. Written in fine handwriting, it extends to more than 240 pages and presents an honest perspective of obstacles and challenges Lynn and her fellow workers confronted while canvassing and registering voters. It also describes

¹ “SCOPE Registers Successes in South; Civil Rights Group Campaigns in Boston,” *The Justice*, October 5, 1965, p.3.

the local African American community's reception of the SCOPE workers, harassment from local white people, Lynn's arrest at a demonstration during voter registration, the journey to the SCLC conference in Birmingham, AL, and so on.²

In the history of the civil rights movement, the role of rank and file activists and volunteers, especially those who are women, have received attention recently.³ Looking back half a century, former civil rights workers published their reflections; compilations of their interviews are also being published.⁴ Last year, film director Loki Mulholland released a DVD chronicling the participation of his mother, Joan Trumpauer Mulholland, in over three dozen sit-ins at the age of 19. She was put on death row in Mississippi's Parchman Penitentiary after joining the Freedom Rides. Mullholand calls his mother in the DVD's title "An Ordinary Hero."⁵

Lynn Goldsmith was one of the unsung heroines of the civil rights movement. Although ordinary, Lynn's diary captures the bravery, sincerity, and idealism of Lynn and her fellow workers, as well as their everyday experiences and concerns. Today I am going to describe what a "very Reform" Jewish young woman working for civil rights experienced and thought in relation to social justice.

² Lynn Goldsmith Papers, Alumni Collections, Brandeis University, Robert D. Farber University Archives & Special Collections. I encountered Lynn Goldsmith's diary about two years ago when I started a visiting-scholarship at Near Eastern and Judaic Studies Department. Maggie McNeely and Sarah Shoemaker of the University Archives generously informed me that Lynn Goldsmith, now Lynn Goldberg had donated her diary to the library in the previous year so I could use it for my studies on Jewish students' civil rights activity. Here I would like to express my sincere appreciation again today.

³ Debra L. Schltz, *Going South: Jewish Women in the Civil Rights Movement*, New York: New York University Press, 2001; Constance Curry, et al, *Deep in Our Hearts: Nine White Women in the Freedom Movement*, Athens, GA: The University Press of Georgia, 2000.

⁴ For example, please see *Elizabeth Martinez ed., Letters from Mississippi: Reports from Civil Rights Volunteers & Poetry of the 1964 Freedom Summer*, Brookline, MA: Zephyr Press, 2007; Maria Gitin, *This Bright Light of Ours: Stories from the Voting Rights Fight*, Tuscaloosa, AL: The University of Alabama Press, 2014.

⁵ "An Ordinary Hero: The True Story of Joan Trumpauer Mulholland," Taylor Street Films, 2013. (<http://anordinaryhero.com/>)

Jews, the Civil Rights Movement, and Brandeis

According to results of earlier studies, about half to two-thirds of the white volunteers in the civil rights movement were Jewish. Considering that the proportion of Jews among the total population was about 2–3 percent, this figure underscores how enthusiastically Jews have participated in civil rights causes. Stanley Levison, the most trusted friend of Martin Luther King, Jr., was a Jewish lawyer.⁶ Rabbi Abraham Joshua Heschel was in the forefront of Selma Montgomery March in 1965 with King. In June 1964, after striking out together to investigate the burning of a black church, three activists of the Mississippi Freedom Summer went missing. They were later found to have been killed by racists. Two white workers, Michael Schwerner and Andrew Goodman, were Jewish.⁷

The reasons for Jewish enthusiasm in the support of civil rights causes are also various: their memory of the Holocaust, Jewish values related to social justice, rebellion against upper and middle class lifestyles, counter culture in the late 1960s, empathy with African Americans, and so on. No single reason explains their enthusiasm, but regarded collectively, the strength of Jewish support for improved civil rights is unmistakable.

Brandeis University was established partially as a solution to an anti-Jewish quota system that had spread among private universities since the late 1910s. In 1948, it was established as the first Jewish-sponsored secular university in the United States. We must take notice that Brandeis not only provided a chance for higher education to Jewish youths who had been rejected by other universities. It also became a model of a nondiscriminatory university by adopting a non-quota admission policy, i.e., by never asking its applicants about their race or religion.

Nurtured in these circumstances of setting a high value on social justice, students of Brandeis have ever remained conscious of black causes. In fact, Brandeis had been a

⁶ Hedda Garza, *African Americans and Jewish Americans: A History of Struggle*, New York: Franklin Watts, 1995, p.149; Rabbi Marc Schneier, *Shared Dreams: Martin Luther King, Jr. and the Jewish Community*, Woodstock, VT: Jewish Lights Publishing, 1999, pp.44, 49-56.

⁷ Jonathan Kaufman, *Broken Alliance: The Turbulent Times Between Blacks and Jews in America*, New York: Simon & Schuster, 1995, pp.15-17.

leading university proponent of the civil rights movement. From the early 1950s, it has had a chapter of the NAACP Youth Council on campus. When black students began their sit-in at a Woolworth's Store in North Carolina in February 1960, the students immediately began picketing its stores in Boston area; they even picketed in a severe snowstorm and during mid-term exams. In 1963, the Brandeis chapter of the Northern Student Movement began a "Fast for Freedom" to buy food and send it to needy black people in the South. It was organized three times between 1963 and 1965. A total of 2,400 students and faculty abstained from one dinner meal to donate money. They also gave free tutoring to African American children in Roxbury.⁸

Some students, alumni, and faculty did not stay on campus or within the greater Boston area. They even went to the South and spent a summer or summers there. Professor Jerry Cohen, who is presenting tomorrow at Session G on the Atlantic City Civil Rights Compromise in 1964, stayed in the South for three years as a civil rights worker of the Congress of Racial Equality (CORE). When speaking of projects in which college students participated, the Mississippi Freedom Summer of 1964 is the most well-known. Students, faculty and alumni from Brandeis might have joined it individually, but I cannot grasp those details by reading through the articles of the student newspaper, *Justice*. Today I am particularly addressing the SCOPE project, which also is a full-scale student program in which as many as 23 Brandeis students participated, according to a reference to Lynn Goldsmith's diary.

SCOPE: in Comparison with the Mississippi Freedom Summer

As Willy Siegel Leventhal, author of *The SCOPE of Freedom*, points out, the SCOPE project has been a lost chapter of the civil rights movement.⁹ In fact, we find few mentions

⁸ Please see Miyuki Kita, "Seeking Justice: the Civil Rights Movement, Black Nationalism and Jews at Brandeis University," *Nanzan Review of American Studies, Journal of the Center for American Studies*, vol.31, 2009, pp.101-120.

⁹ Willy Siegel Leventhal, *The Scope of Freedom: The Leadership of Hosea Williams with Dr. King's Summer '65 Student Volunteers*, Montgomery, AL: Challenge Press, 2005, p.35.

of it in the studies of the civil rights movement or in other media. This is partially true because the voter registration campaign itself is a very grassroots subdued activity. Its outcome could not be expected to take effect immediately. Additionally, it usually did not involve mass meetings, demonstration marches, or other outright violence. In fact, workers from Brandeis were strictly prohibited from participating in any kind of direct action.

Although the Mississippi Freedom Summer attracts people's attention because it is the first project of this kind and because the slaying of Schwerner, Goodman and Chaney occurred, it does not mean the SCOPE project was done safely and uneventfully. The area that SCOPE covered was also dangerous. The year 1965 was dangerous, too. Lynn's father, who was organizing a civil rights group in Princeton, did not oppose his daughter's participation in the SCOPE project; he nevertheless had been feeling anxiety about her safety.

The SCOPE project was developed on a similar scale with the Mississippi Freedom Summer. It recruited 1,000 college students nationwide to register as many as African Americans as possible in over 80 *blackbelt* counties in six Southern states other than Mississippi: Alabama, Florida, Georgia, North Carolina, South Carolina, and Virginia. Its initial work also included political education with efforts to increase literacy.

The actual SCOPE project began in June, but recruitment got underway in April. Learning from the Freedom Summer, emphasis was placed on organizing a campus-based SCOPE unit with students who already knew each other, who would work together in an assigned county, and who would be supported by their college community. The goal is to establish an ongoing connection between that campus and the county's African American community. Individuals might also apply and then be assigned to one of the working units.

At Brandeis, the SCOPE branch was formed on campus soon after the project was announced in April. It maintained a close contact with the SCLC head office in Atlanta. During the spring semester, the prospective participants held several meetings on campus. Before traveling south, they studied the local power structure, past issues of local newspapers, and the history of race relations and conflicts within the community to

determine with whom they should deal and how to work most effectively and most safely.¹⁰

One point that should be emphasized about SCOPE is that it functioned effectively compared to the Mississippi Freedom Summer with regard to the number of registrations. Reportedly, SCOPE workers, collaborating with local activists and leaders, and SCLC field staff, registered more than 49,000 new African American voters by the project's official end date on August 28. Naturally this large number is attributable to the passage of the Voting Rights Act of 1965 on August 6. About two thirds of all new voter registrations were done after that date.

SCOPE Orientation and Early Days in Columbia

With this as a pre-departure instruction, let us proceed to Lynn's actual activities. After an overnight trip on the bus, Lynn and fellow Brandeis students arrived in Atlanta and check in at the dormitory of Morris Brown College, where all SCOPE workers from throughout the northern and western universities received training for their two and a half months of activity. Lynn's roommate was an African American girl from Selma, Alabama. Orientation was slated to begin on June 14, but at the night of 13, Lynn and other fellow students attended a meeting and were welcomed by staff members and veteran activists including Hosea Williams, the SCOPE General Director. Although the freedom songs sung at the meeting were new to them, they learned them quickly during a single night, clapping their hands and singing until they were hoarse.

The week-long orientation was jam-packed with meetings, workshops, and addresses. It included lectures on the Civil Rights Act of 1964, literacy education, poverty, and nonviolence. The faculty for the orientation included Andrew Young, Martin Luther King, Jr., Ralph Abernathy, and other SCLC executive staff. At night there was a movie and three reception parties. In the afternoon of June 16, students even experienced helping an actual registration near the orientation venue. They went door-to-door to visit local African

¹⁰ "SCLC Voter Project Asks Campus Aid," *The Justice*, March 9, 1965, p.1; "Civil Rights and Welfare Groups Prepare for Summer Field Work," *The Justice*, April 13, 1965, p.1.

Americans, explaining registration procedures and ensuring that they went. In doing so, students learned how to talk to local people and what they should keep in mind after they were assigned to remote counties.

On June 19, SCOPE workers were dispersed throughout six Southern states. Brandeis group is assigned to Richland County, South Carolina. They missed a bus and arrived in Columbia after midnight with all of their huge baggage, but Rev. Bowman, the local civil rights leader, welcomed students and had them stay at his parish and some individual homes.

Upon arrival, students began canvassing for voter registration. In fact, within 12 hours of their arrival, they attended Rev. Bowman's Sunday morning service and were warmly received by the local community. They went into a Baptist bookstore, where almost all of them bought a Bible to keep with them while canvassing. Lynn wrote that students were extremely excited and looked at them all through the day. We were able to guess that they were interested, believing that students from Brandeis were all Jewish and that they had never read the Bible, or at least the New Testament.

The group from Brandeis had a problem. In the SCOPE project, each college was supposed to organize a group and be assigned to a county. However, a group of nearly 25 people was too large and unwieldy. In fact, the Brandeis group was almost the largest among all the colleges participating in the project. They agreed that they were going to be divided into smaller groups and go live in rural communities where there was a more urgent need for voter registration and political education.

Daily Canvassing for Registration in Calhoun County

On June 29, Lynn and 4 other students, John Babin, Mary Ann Efroymsen, Terry Parsons, and Carol Sable, left Columbia for St. Matthews in Calhoun County, which is not that far from the remainder of the Brandeis group. St. Matthews is the county seat, with about 1,000 inhabitants. The whole county had about 6,000 people. Slightly over 55% of its population was African American. In the June 28 diary entry, Lynn described Calhoun as

the most dangerous and difficult of the counties in South Carolina. Its rural nature made it difficult. Most of the black people were illiterate tenant farmers, spread out among acres and acres of fields.

At first, the people of St. Matthews did not approach the students because SCOPE included the first white civil rights workers, although they already had met workers from the NAACP. However, once they knew they were civil rights workers, they quickly trusted them and became extremely friendly, and were even anxious to help. Lynn wrote that it seemed as though they were competing to see who could give the students the most. By July 9, everyone waved and called out Lynn's name when she walked down the street.

People were often already registered, and offered houses, food, and their high school age children to help with canvassing. Floyd's Grocery Store, which is the SCOPE temporary office, told them to help themselves to anything in the store. People often invited students to meals and gave them a tableful of food that they were unable to consume. In fact, there were too many invitations. Students had to ask that dinners be less frequent.

There is an interesting episode about the Southern local Jewish attitude toward the civil rights movement. One day (July 15), Lynn and Mary Ann went up town and saw a Jewish person. Let me cite from Lynn's diary entry:

We were hoping to find some sympathetic whites. Well, Mr. Savitz was very nice, especially after he found out we were Jews. Actually, he is now an Episcopalian, which I suspect is not strange. He was willing to talk to us, which in itself is hazardous, as everyone is bound to know about it ten minutes later. He admitted, frankly, that he was not brave enough to take any stand supporting us. Well, what could we expect.

From Lynn's description, I am reminded of the word "frightened friends" by Southern Jewish historian Professor Allen Krause. According to him, they consist of as many as 75% of Southern Jewry.¹¹ In small towns like St. Matthews especially, getting involved in the

¹¹ Allen Krause, "Rabbis and Negro Rights in the South, 1954-1967," in Leonard Dinnerstein and Mary Dale Palsson, eds., *Jews in the South*, Baton Rouge: Louisiana State University Press, 1973, pp.362-363.

civil rights movement is extremely dangerous.

Meanwhile, canvassing in the rural areas entailed more difficulties. In the countryside were spread enormous cotton fields and unpaved roads. African–American tenant farmers’ shacks were scattered and often not even on the map. When they were short of the cars or when cars get stuck in the mud, workers and volunteers had to walk many miles in the beating sun. In addition to physically harsh conditions, rural people were afraid of whites, including civil rights workers, and less trusting.

Workers usually went out canvassing with local volunteers who knew the county’s geography and who were able to relax people’s wariness toward whites, but people were still frightened. Here is a case of July 21. Lynn and Harold, a local volunteer, went to the door of a house, where they saw a girl disappear suddenly out the back door. She leaped over the fence and dove into the bushes. When Lynn and Harold tried to explain what they are doing, everyone in the cotton field ran quickly into the surrounding forest. Even when workers had a chance to talk to people, the people had often been brainwashed by their white bosses into thinking that they were not eligible to register. Consequently, the SCOPE workers not only had to explain voter registration; they also had to persuade people to register.

It was pointed out in previous reports of several studies that poor whites also registered and attended Freedom Schools during Freedom Summer. Such things did not seem to happen in Calhoun and neighboring counties. In Caw Caw Township, where many white people often lived in poorer houses than those of the colored people, Lynn sometimes knocked on a white person’s door by accident. She never tried to register them. She never wanted to be recognized as a civil rights worker and instead acted as a visiting vacationer who got lost. After asking the way, she just ran away (July 8 & 15).

The SCOPE workers did an enormous amount of work. In addition to weekday canvassing, on Sundays and sometimes in weekday evenings they went to churches in groups of two or three to give fiery speeches to get the people to register. On registration days, which were July 12 and August 2 in Calhoun County, the workers drove to rural areas

to get the people out and send to the courthouse in St. Matthews. They helped people to fill out the blanks of the application forms, teaching them what to write sometimes letter by letter. When the line moved slowly, they passed out Kool Aid and candy bars to the people who have been waiting for hours in sweltering heat. Lynn stayed busy arranging car pools and making phone calls, and stayed up as late as 4:00 in the morning the day before.

In fact, the SCOPE workers had almost no vacation for two and a half months. Aside from occasional visits to local restaurants and barbeque parties with local civil rights workers and volunteers, they only had vacations twice on the days after the registration days. Although they were day trips, they went to a nearby beach in Beaufort and thoroughly enjoyed themselves.

Harassment from the White Power Structure and White Citizens

Lynn and her fellow workers experienced hindrance and harassment by local whites, as did other civil rights workers of this period throughout the South. Cursing and abuse were everyday occurrences. Not only the Ku Klux Klan or extremists hated the civil rights workers. Very ordinary townspeople hurled a stream of abuse when they saw a racially mixed group. We also see that even police are the enemies of the civil rights movement.

(1) Arrest and Detention at the Orangeburg Jailhouse

Today I would like to select and introduce three examples of harassment that Lynn actually experienced. First, Lynn was arrested for no reason, later spending a night in a local jailhouse with other 52 civil rights workers. What they did was to refuse to leave the courthouse in protest of delaying tactics in registration. It happened on August 3, when Calhoun workers were helping on registration day in Orangeburg, the neighboring county. As often happened, people were registered very slowly. Many were asked to read – and were rejected. One of the two registrars was apparently reluctant and left saying he did not “want to register any more niggers,” although there were people still waiting in line. Therefore, SCOPE and local activists decided they would not move until the promise was

made that more registrars would be available for the following day (August 4) and that more registration days would be set during August.

They remained in the courthouse after 5:00 p.m., the time registration ended, and sang freedom songs. Then the sheriff and men in uniform poured in and Lynn was picked up, thrown, grabbed, and dragged outside. Many young men were quite badly hurt by the brutality. They had raw, bleeding burns from being dragged by their hands and feet but were left without medical aid. At the Orangeburg Jailhouse, they were fingerprinted and photographed. Fifteen young women were put together in a dirty cell with three beds. The young men were worse off. Finally civil rights workers were released after the SCLC paid a \$200 bond per person the next morning.

(2) False Accusation of Speeding: On the Way to Birmingham, AL

Another example of hindrance is related to violations of traffic regulations. It must be recalled that the three civil rights activists slain in Mississippi had been first stopped by police for minor speeding. A similar incident occurred in small towns such as St. Matthews. Cars full of workers for canvassing for voter registrations were often stopped and interrogated.

Lynn observed several cases of false accusations of speeding or police officers' selective enforcement of other minor violations of traffic laws. In fact, Terry, a Calhoun SCOPE worker, was arrested on a charge of not carrying ID on the fourth day of his arrival. At last he had to leave Calhoun County to escape a 30 month jail sentence.

However, the most severe case occurred a week after the arrest and detention at Orangeburg Jailhouse, when Lynn went to Birmingham, AL, to attend the SCLC Ninth Annual Conference. The conference itself was a success. Lynn not only listened to the speeches of the civil rights leaders such as Martin Luther King, Jr. and Andrew Young; she also personally spoke with James Bevel, Rosa Parks, and Septima Clark. She even sang freedom songs on Jimmy Collier's guitar in front of the 16th Baptist Church and hundreds of people. She was so inspired that she felt a strong urge not to return to school and to work

instead full time in the support of civil rights.

Returning now to the episode of Lynn's trip to Birmingham, it must be said that four people went to the conference from Calhoun County. Lynn was the only white person, with Eliza and Butch, who were local volunteers, and Hope Williams, the SCOPE staff leader. As often is the case of the civil rights movement, a racially mixed car was suspected by police. I excerpt a part of Lynn's diary.

At last we took off. Eliza and I sat in back, and Hope and Butch in front- good strategy, but we later found out – not good enough – you will hear. ... Being night time, all was quiet, and Eliza and I went to sleep off and on. ... [A]s we got to Douglasville we suddenly saw a flashing red light on our trail. ... [Butch] stopped the car, and a large policeman pulled open the car door. He first asked to see license and registration. He began to shine the light in everyone's eyes. When he saw me- !! Keeping the light in my face he asked me who I was. ... He went back to his car, talked in his little walkie talkie, and soon two more men drove up. The car was surrounded.

... A policeman yanked the door open next to me. "Do your parents know you're here?" "Yes, I just talked to them." "Did you run away from home?" "No." "Are you married to him?" (pointing to Butch – they immediately assumed I was, although we were not sitting together.) "No." "Are you dating him?" "I've never dated him in my life." ... [T]hey had taken Butch out of the car, and asked him questions about me, such as what nationality I was – I could not be American.

Next we were all taken from the car. They clearly wanted to arrest me. ... One cop began to lecture me, most likely so I would answer and talk back – certainly grounds for arrest. I did not say a word; I just stood there and quaked – I really shook. He gave me the same old shit about how I was a trouble-maker, and should be home minding my own business. The colored folk did not want me here – They're doing fine themselves. He threatened me – if I were his daughter, he'd shoot me through the face. They could not create grounds to arrest me, so one of them said, "Well, you were speeding back there," to Butch. He had not been speeding – we had been careful to go

five miles under the speed limit which is lowered, anyhow to a ridiculous point. Then they took Butch to the police station and told Hope to follow. They zoomed off, hoping Hope would follow and to catch him for speeding, too. After paying a fine, Butch, who was already locked up, was released, but the episode did not end there. Now that Douglasville Police knew civil rights workers were heading to Birmingham, they called ahead to the police of the next town to catch their car, and this time Hope, who was driving, was falsely charged with speeding.

(3) Gun Shooting at the SCOPE House

The third conspicuous harassment was an attack on the SCOPE house, which was used both as the housing of the workers and the office. Sometime between 8:00 and 9:00 pm of August 18, when no one was home, it was shot at with a shotgun. On that day, Lynn went off to Orangeburg County to get the car fixed. When she heard the news and went home, she found a hole about a foot diameter in the front picture window. Inside the house was an utterly unbelievable sight. Shattered glass was strewn over every inch of the room and not a place was left uncovered. The back wall was dotted with holes and the whole place was a shambles.

No official claim of responsibility was made for the shooting, but there was no doubt that local Ku Klux Klan or furious whites, at least, did it. On the next day, late in the afternoon, SCOPE workers got a threatening phone call saying they would all be dead tomorrow. Then they got another call they had better get out of town, or they would not remain alive. For over half an hour they had constant threats, most of them by a woman with a husky voice. Lynn writes that she finds it very strange that the phone rang immediately after they hung up.

In fact, the local Ku Klux Klan had been revived in St. Matthews. On August 14, four days before the gunshot, there was a meeting and very large gathering listening to the speeches. Several SCOPE workers and Lynn's father, who happened to be visiting Calhoun, saw that people were dressed in white robes, with their leader in red.

Local whites' feelings had also been stirred up when SCOPE's local volunteers tried to integrate a swimming pool and the public library a few days prior. Those who were swimming there left; both facilities were closed down immediately, which reminds us that all high schools in Little Rock, Arkansas, were closed after Central High School accepted nine black students, with a huge uproar in 1957. Incidents in St. Matthews were reported in the local newspaper. Threatening phone calls to the SCOPE house had begun to increase from that time.

The shooting also reflects another aspect of local whites' hatred and fear for integration. Within a week after the gunshot, rumors were circulating around the town. It is said that one or two of the female SCOPE workers had married local volunteers. In fact, the shooting is said to have been done by some young black men who had been fighting over young women, Lynn and the other two. At all events, whites were quite affected by the civil rights workers' presence.

The End of Summer

Ten days after the shooting, on August 29, Lynn's greatest summer came to an end. By that time, Lynn and Gerald, a local volunteer from Orangeburg County, came to like and miss each other very much. After SCOPE workers cleaned the house and loaded all the baggage, they were invited to a farewell luncheon by local civil rights volunteers, which Lynn claimed was a spread to beat all meals she had had all summer. The people kept hanging on to the workers. It was difficult to leave. Lynn thought she would pass out from the pain and commotion of saying so many goodbyes.

During her stay in South Carolina, Lynn experienced a growing feeling of comradeship with blacks and even felt a "natural feeling of hostility toward all whites." Nonetheless, as Lynn approached Washington, she finally felt really out of the South and found that the latter feeling lessened.

When she arrived home, she realized that she could not have relaxed on the drive through Princeton, and might not have relaxed during the whole summer. She felt happy

because now she did not have to worry if she dropped from exhaustion. Once she unwinds, she discovers that she wishes she were back in the South again.

Conclusion

From this presentation, I had to omit many episodes and even an analysis of the Jewish participation in the civil rights movement. However, even in the diary of an unknown, ordinary worker, we can read her idealism, bravery, strong belief in social justice, and the friendship she built with black people.

Lynn said she and her family were not strong adherents to the formal religion. In fact, we find almost no Jewishness in her when we read her diary. Indeed, she enjoyed a 10 hour barbeque of a one hundred pound whole hog to raise money (July 30). SCOPE workers did not go to churches just for the announcement of registration days. They always carried the Bible and impressed upon the people that they were doing God's will by registering to vote.

Lynn assumed that the sense of caring for others and helping others are very Jewish traits. She also described that, indeed, the Jewish experience throughout the ages has made the Jews a strong people with a deep sense of fairness and justice.¹²

Considering these points and this narrative, students' enthusiasm in the civil rights movement derived from the fact that they belonged to Brandeis and that they had been longing for social justice, rather than the mere fact that they were Jewish. Naturally the formation of this circumstance was deeply affected by anti-Semitism and discrimination in the United States. In conclusion, it might be said that the participation of Jews in the civil rights movement stands as an exemplary period in which American Jews as an ethnic group sharing a history and culture, rather than Judaism itself, contributed to the building of social justice in America.

¹² Lynn Goldsmith Goldberg, E-mail interview by Miyuki Kita, March 12, 2014.